5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

624 were the first fruits of any feast. It was his duty to conduct the war council in one of the carbets; he also had charge of some of the entertainment there.

Two or more war chiefs usually participated in each raid, one of them being chosen head chief, but only for the period of the raid. The head chief sometimes assumed command of the fleet of canoes going on the raid, or he might delegate such command to a younger warrior. The owner of each canoe was leader of the men in his craft; he was called a boat chief and bailed instead of paddling.

554 It will be apparent that rank was not so well defined among the *Carib* as among the *Arawak*. Descent does not seem to have been important [611] either; no mention of it has been found in the sources.[9] Men were prominent because of their military prowess, because of caracoli obtained from their ancestors, or because they were old and full of knowledge. There was a slave class composed of captive women, but their children were free.

681 It is said that during historic times murders were a common occurrence at the drinking bouts. They were avenged by the relatives of the dead person. In case of theft the aggrieved person slashed the shoulder of the thief with an agouti tooth, to mark the crime. The husband punished adultery by beating his wife to death with a club.

574 **Etiquette.**—Each carbet appointed a man to act as host. He provided the visitor with tobacco and a seat. Then the other men of the carbet, dressed in their best, introduced themselves and conversed with the visitor. There might be a banquet, at which everyone drank much. Special hammocks were always provided for visitors, and a woman was assigned to paint them and dress their hair in the morning. To show great friendship, the hosts exchanged names with their guests; in case of intimacy they exchanged presents.

If the cassava provided to a guest were folded, he could have only what he ate. If it were unfolded, however, he could take with him the remnants. The people usually ate in silence and without drinking. Only one man ordinarily spoke at a time; the other men hummed if they approved.

421 **Economic organization.**—Little is known of *Carib* economics. The [432] people used rolls of tobacco as a monetary standard and obtained beads of crystal or greenstone from South America. Land and food products seem to have been held by the village in common. On the other hand, canoes and ornaments were personal property. It is not known how they were inherited.

[9] It has not been possible to substantiate the statement by Gower (1927, p. 33) that descent was matrilineal.

12: Taylor E-5 (ca. 1930-1937)1949
ST13 Callinago ST13

302 urukámbui, "closes the pores, prevents the seawater from drying on their skins, keeps off mosquitoes, and kills chigoes."[33]

114 285 [829] Carib basketry was and still is made from *Ischnosiphon arouma* (Aublet) Koernicke, the "ouallóman" of Breton's or the uarúmā of our own time and spelling, and not, as Rouse says, from "Latania" (presumably an anglicization of French latanier, from Carib alátani, which is the small fan-palm, *Coccothrinax martinicensis* Beccari), whose leaves served as thatching and for making rough sunshades, umbrellas, bags, etc., but could not possibly be employed in the typical wicker pattern and twilled basketry of the Carib. As in Breton's time, so today Carib baskets have a double wall and cover like those of the Taino described by Rouse,[34] but such baskets are and may be rendered waterproof only by the insertion of one or more intermediary layers of leaves. The *Mytilus edulis* is not found [825] in the Lesser Antilles today, and it seems probable that the "mussel" whose shells were used, according to Rouse,[35] in scraping strands employed for basketry, refers to some other species.

114 ●611 Although it may not be possible, as Rouse says, to substantiate Gower's statement that descent was matrilineal among the Island Carib, this feature is at least implicit in the kinship terminology.

114 595 Breton is in disagreement with Rouse's authorities on several points concerning the life cycle. Of a husband's relations with his wives, he says:

> they [the wives] have their turn month and month about, even when they are pregnant; after childbirth they [the husbands] remain without seeing them for a good while, for fear of harming the child.[36]

[843] In seeming contradiction, Rouse says that sexual intercourse was forbidden during pregnancy, and does not mention post-puerperal abstinence.[37] The solution may perhaps be found in the attitude of the modern Carib father, who says that while abstinence during pregnancy is a matter of taste, intercourse during the forty-day 114 period following birth would be injurious to the child. Rouse notes that the 846 accounts of the couvade vary considerably, his own being "taken largely from Davies, with supplemental data from La Borde:" "For several days after birth the mother fasted, eating only dried cassava and drinking warm water. The father, on the other hand, practiced the couvade. Immediately after the birth he com-

33 Breton, *op. cit.*, p. 79.
34 *Handbook*, p. 527.
35 *Handbook*, p. 554.
36 Breton, *op. cit.*, p. 278.
37 *Handbook*, p. 557.